

Presbyterian Church in Canada.
MISSIONS TO THE JEWS.

Historical Sketch.

**The Story of our Church's Interest
in Israel.**

By REV. S. B. ROHOLD, F.R.G.S.
Pastor Christian Synagogue, Toronto.

On the occasion of the

Tenth Anniversary,

THURSDAY, 16th MAY, 1918,

Of the Inauguration of the Mission to the Jews in Toronto.



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Christian Synagogue, 165 Elizabeth St., Toronto, Canada.

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MISSIONS TO THE JEWS.

Presbyterian Church in Canada.

A brief historical sketch of the Church's interest, from its inception, to the present day.

By REV. S. B. ROHOLD, F.R.G.S.

JEWS IN CANADA.



One of the "little ones."

The history of the Jews in Canada is not free from romantic legends. It is believed by many of the Jewish savants, that the founder of the house of Levis, from whom descended Henri de Levis, Duke de Vontadur, Viceroy of Canada (1626), and his more distinguished relative, Chevalier de Levis, commissioner of the French forces in Canada (1759), who later became Marshal of France, were descendants of the patriarch Levi Ben Jacob, a cousin of St. Mary, the mother of our blessed Lord.

The earliest authentic records go back to the period when England and France

were engaged in their final contest for the mastery of the northern part of the continent. Aaron Hart was Commissary in General Amherst's army, which invaded Canada from the south. There

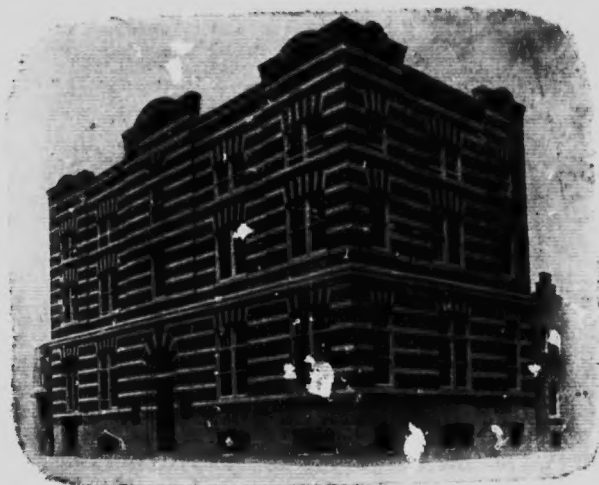
were three other Jewish officers in the same army, Emanuel de Cordova, Hananniel Garcia and Isaac Miranda. Hart was later attached to General Haldimand's command at Three Rivers, and at the close of the war settled in that city and became Signoir Beauconcourt.

After the conquest of Canada by England, a number of Jewish settlers took up their residence in Montreal, and in 1768 established their first Synagogue, "Remnant of Israel," which was a rather fashionable meeting-place, chiefly of financiers. Among them was Lazarus David, father of one of the founders of the Bank of Montreal. Henry Joseph, who fought as an officer on the Richelieu in 1812, built up a large trade at Berthier, and became father of the Canadian merchant navy. Some of them were extensive traders. As their names indicate, they were children of the exiles from Spain and Portugal. These pioneers were up on the social ladder, and were regarded highly by their fellow-citizens.

These Spanish grandees were outnumbered later by the invasion of their German co-religionists, and now the Russian Jews outnumber both. The dividing line is great indeed between the older stock and the newcomers. It will take years before Meldola de Sola, a descendant of Don Bartholomeu de Sola, Viceroy of Navarre in the ninth century, and Dr. B. de Sola, Court physician to William V, and General Juan de Sola, who led the charge under Bolivar at the storming of Puerto-Cabello, and the old rag and bottle merchants of Kishenieff or Wilna, are made to feel one. However, the Russian Jew, from the sociological and the political standpoint, is by far the more interesting of the two, because it is the Russian Jewish problem which is staggering the minds of the Jews throughout the world.

The Jewish citizens of the different Provinces of the Dominion of Canada number fully 160,000. Although the first settlers date back to 1763, yet thirty years ago there were in the whole of Canada only about two thousand Jewish citizens. So we have practically to deal with what are usually called "Emigrants," who came from Spain, Portugal, Germany, Austria, Hungary, Holland, Galicia, Bohemia, Italy, Palestine, Roumania,

Russia and Poland. We have also met some from Morocco, Persia, India and Afghanistan. We mention the names of these different lands, because each of them bears the mark of the land of his dispersion. The Jews of Canada are principally divided as follows: 60,000 in Montreal, 34,000 in Toronto, 15,000 in Winnipeg, and then they are spread all over the inhabited parts of Canada, from the Atlantic to the Pacific. From Government statistics we learn that during the past thirteen years, previous to the war, Jewish immigrants who came from European ports alone numbered 61,384, the largest number being in 1913, when there were 7,387 Jewish immigrants. We could almost



The Christian Synagogue.

say that a similar number came in from British ports, and from the United States, which are not included in the Government statistics. Then, of course, there is the natural increase. With all these favorable opportunities, there is every prospect that Canada in the future will be one of the largest centres of Jewish life.

As it is not our aim to deal with the Jewish economical, political, or even religious conditions, we do not purpose to enter into discussions relating to these problems; but suffice it to say, that in relation to Missions, Canada offers one of the most

favorable centres, not only for activities and encouragement, but also for lasting and definite results, and with very bright prospects of becoming one of the greatest centres for the spreading of the Gospel amongst Israel. It will, therefore, be helpful for us if we make a little study of the Jewish Missions in Canada from its very inception.

PRESBYTERIAN JEWISH MISSION.

In presenting this historical sketch of our Church's interest in Missions to the Jews, we desire to put on record our deep gratitude to God for the noble efforts and work done by the London Society for Promoting Christianity amongst the Jews, the Toronto Jewish Mission, the Church of England in Canada, and other interdenominational work. We are only sorry that we cannot possibly put on record all their noble deeds, nor can we even mention the names of those who have labored so faithfully for the cause of Christ and Israel.

MR. WOODROW. When that remarkable man, Mr. Woodrow, of Glasgow, Scotland, in 1838 stirred up the General Assembly of the Church of Scotland on behalf of Israel, the wave of enthusiasm quickly crossed the ocean, and swept the Presbyterian congregations in Canada. The Synod in connection with that Church in Canada in 1840 resolved to take special collections, in aid of the Jewish Missions of the Church of Scotland. These collections continued until 1855, when the members of the Church desired to have a Jewish Mission of their own. In 1856, the Synod appointed a Jewish and Foreign Mission Committee, to take the necessary steps for the founding of a Mission to the Jews in Jerusalem.

DR. AITON. In 1856, the Rev. Dr. Aiton, of Dolphington, Scotland, came over to plead the cause of God's Chosen People. While traversing Canada, he aroused the devoted friends of Israel to their duty and collected \$1,370 for Jewish Missions. Besides this sum, he deposited in Scotland

\$981 for the cause, with the condition that it was to be used distinctly for a Mission to the Jews in Jerusalem.

DR. EPSTEIN. In 1858, the Synod appointed that remarkable converted Jew, Professor Ephraim Menachem Epstein, who, after receiving his M.D. degree, and graduating in theology, was ordained to the ministry by the Presbytery of Kingston on October 6th, 1859. He arrived in Salonica on January 22nd, 1860, and thus a Hebrew Christian was actually the



Pastor's Study and Administration Office

first foreign missionary of the Western section of our Church. This servant of God only five years ago fell asleep in Jesus at Chicago, having enjoyed many honors bestowed upon him, and realizing with the Apostle Paul that he had "fought a good fight, finished his course and kept the faith."

The Committee found Jerusalem already occupied by other churches, so in 1859 Dr. Epstein commenced his work at Monastir, European Turkey. Dr. Aiton refused to change the conditions

attached to the fund collected by him and it accumulated to \$6,000, and in 1895 it was handed over to the Free Church of Scotland, for work in Tiberias.

PROF. WEBSTER. When the Presbyterian Church in Canada came into existence in 1875, there was strong and continued agitation that a Mission to the Jews in Palestine should be founded. At last in 1892, the Rev. Charles A. Webster, M.A., M.D., was appointed as missionary, and sent off to Palestine. He began work at Mount Carmel, where there lived at that time about 1,500 Jews. Dr. Webster, finding the ground well occupied by other missions, transferred his services, with the consent of the Foreign Mission Committee, to the Syrian Protestant College at Beirut, where there are a large number of Jewish students, amongst whom he was doing splendid work until the war broke out. He has suffered much hardship at the hands of the Turks, but is at present allowed, while practically a prisoner of war, to carry on his work. Thus the Jewish work in Palestine was given up, and the Church has directed her efforts to the Jews in the Dominion of Canada itself.

REV. J. McARTHUR. Then the Rev. John McArthur began work on his own responsibility in Montreal and labored for seven years. As he was returning to Scotland in 1902, he asked the Foreign Mission Committee to again undertake the Mission, and take over the missionary. While the arrangements were about to be completed, the missionary transferred himself and the work to the London Jewish Society. Mr. McArthur returned to Scotland, and he maintained his interest in all Jewish missionary effort to the day he was called Home to his reward.

THE NEW EPOCH. Individuals and friends of the Presbyterian Church, always having the cause at heart, endeavored to reach the Jews with the Gospel. But it was not until June 13th, 1907, that the General Assembly, which was in session in Erskine Presbyterian Church, Montreal,

decided to begin work amongst the Jews in Canada, aiming to reach the Hebrew people from the Atlantic to the Pacific. The General Assembly instructed the Foreign Mission Committee to begin the work immediately. The resolution adopted by the General Assembly is as follows:

“That the Assembly authorize the Committee to commence a Mission to the Hebrew people in Toronto, with the privilege of extending this work elsewhere in Canada as the circumstances may warrant. The Assembly directs that the fund for this work be kept separate from the general foreign mission fund and commends it to the liberality of all our people.”



An Outing of the "Seekers After Truth."

The General Assembly instructed the Foreign Mission Committee to carry out the above resolution.

THE WORK OF THE COMMITTEE.

The Board of Foreign Missions appointed a sub-committee, which was called the "Jewish Mission Committee," with the Rev. J. McP. Scott, D.D., Pastor of St. John's Presbyterian Church, Toronto, a life-long friend of Israel, as its Convener. This Committee went into the work in a thorough manner. The Convener visited different Missions, and after the situation was well in-

vestigated, the Committee decided to inaugurate the work in a definite way, worthy of our Church, and such as would appeal to the Jewish people.

We feel that we cannot do better than to give the following few extracts from the Minutes, as these give the desired data and some detail.

MINUTES. On June 25th, 1907, within the Foreign Mission Offices, Toronto, the Executive met, and it was agreed that a sub-committee consisting of the members of the Foreign Mission Committee resident in Toronto, with the Rev. J. McP. Scott as Convener, be appointed to make the necessary inquiries and to report to the next meeting of the Executive.

On September 18th, 1907, the full Foreign Mission Committee met within the Board Room of the Confederation Life Building, Toronto. The Rev. J. McP. Scott reported for the sub-committee on Jewish work. The report was received and it was agreed that the sub-committee institute such work, and that the Executive appoint the missionary. It was agreed that the Committee on Jewish work be the members of the Foreign Mission Committee resident in Toronto, with Rev. J. McP. Scott as Chairman, and Rev. A. E. Armstrong as Secretary.

On December 31st, 1907, the Executive of the Foreign Mission Committee met within the Foreign Mission Offices, Toronto. Rev. J. McP. Scott reported on the securing of a Jewish missionary. It was moved by Mr. Scott, seconded by Rev. Alfred Gandier, and carried unanimously, that the Executive, on behalf of the Foreign Mission Committee, extend a call to Mr. S. B. Rohold, Glasgow, Scotland, to become missionary to the Jews in Toronto.

On January 27th, 1908, the full Foreign Mission Committee met in the Board Room, Toronto. The Convener reported from the Executive that Mr. S. B. Rohold, of Glasgow, had been offered and had accepted the position of missionary to the Jews in Toronto.

On Friday, March 6th, 1908, an official reception was given to Mr. S. B. Rohold in Erskine Church, Toronto, which was largely attended by sympathizers and friends. The Rev. J. McP. Scott presided, and addresses were delivered by Principal MacLaren, Rev. R. P. MacKay, Rev. Alfred Gandier, Rev. James Murray, Rev. R. M. Cooper, Mr. Henry Singer and Mr. S. Duncan Clark. All spoke appreciatively and enthusiastically, and then Mr. S. B. Rohold made a statement.

OPENING OF THE MISSION.

The missionary spent a whole month visiting the Jews, in their homes, shops, synagogues and institutions, investigating the life, condition and environment of the people, and recommended the Committee to rent the building at the corner of Teraulay and Elm Streets. The new Mission was officially opened on the 6th April, 1908, and dedicated to the service of Christ and Israel. There

was a large representative gathering. The Rev. J. McP. Scott presided, and the following took part: Principal William MacLaren, Dr. H. M. Parsons, Dr. D. McTavish, Dr. Alfred Gandier, Dr. James Murray, Dr. R. P. MacKay, Rev. A. B. Winchester, Sir William Mortimer Clark, K.C., Mr. Henry Singer and the writer.

Associated with the missionary were Miss Florence Tasker and Miss D. McDonald. Mr. Henry Bregman joined the Mission staff soon after. A noble band of voluntary workers rallied around the missionaries and the premises soon became a busy



A meeting of workers at the residence of Mr. J. J. Gartshore.

bee-hive, and attracted the attention of friend and foe. Some gave us a lease of life of three months, six months, and the most generous "one year." But the good Lord was pleased to put the seal of His Divine approval on the work, and from the very beginning we realized the Divine favor. Inadequate as the building proved to be, yet it became very dear to all of us. Every part of it became sacred to us, for we saw the hand of the Lord working amidst the people and it was there that many saw the Light for the first time; men dead in trespasses and sin were born anew and passed from death unto life.

**HOW TO
REACH
THE JEWS.**

In order to reach the Jewish people with the message of love, we must show them the reality of our message. Unconditional, whole-hearted, sincere love without interest is demanded. Of all peoples, the Jewish people are suspicious about the Christian religion. Centuries of persecution, hatred and gross ignorance of the true principles of the Christian faith, bitter opposition through prejudiced misunderstanding, have implanted a national distrust. The Jews, therefore, seek to find the Christ of God in the lives of the missionaries before He becomes a living reality to them. The character, devotedness and spiritual power of the missionaries is really what a mission represents. The message which has entered their own life and soul is now entrusted to them, and this they must proclaim and exhibit in their life. At the same time the missionary must continually have before his mind Israel's peculiar position and clamant need. The reconciliation of Israel with Christ must be the continual, intense longing and burning desire of the missionary, at the same time remembering that the offence of the Cross will not cease, for the chief-corner-stone, our blessed Lord Himself, to us who believe, so precious, is still to the disobedient a stone of stumbling and a rock of offence. There is, however, a possibility for us to so order our habits and activities as to "give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God."

**OUR
METHODS.**

There is no action, good or evil, without lasting consequence. Our faith in the Word, as being quick and powerful and converting the soul, is, with us, an abiding reality, and the only means for delivering wandering and stubborn Israel from her peculiar misery, and for bringing forth her reconciliation with the Christ of God, making her the blessing to the Church of God which she ought to be.

In order to reach effectively the home and life of the whole Jewish family, the following departments have been organized, touching (as we have calculated) the whole of the family life: Reading rooms, Gospel services, night schools for men and women, sewing classes for women and girls, Sabbath School, Boys' Club,

Girls' Club, Boy Scouts, choir for boys, choir for girls, healthy recreation, fresh air home, nursery, tract distribution, prayer meeting, Bible classes, open air services, free dispensary, systematic visitation of homes, shops, hospitals and other institutions. Working with individuals, and endeavoring to find employment for the unemployed. The missionary is accessible to all.

Our theme is Christ, and all the above are simply assets to make Him known to Israel as their long looked for Messiah. And we labor on in faith, knowing that this work is very dear



The Reading Room.

to the heart of our adorable Redeemer, and relates itself most closely to the very life of the Church.

FREE DISPENSARY. On May 1st, 1908, the Free Dispensary was inaugurated, with Dr. A. W. McClellan in charge, and Mr. T. C. Wilmott as dispenser. It seems like a fairy tale but nevertheless it is true, and we see in it the good hand of God leading us. In visiting the Jews we

found them disorganized, strangers in a strange land, with a feeling of despair, and as it was soon after the crisis in the United States, the poor were many and sickness prevalent. We often heard these people say "no one cares for us" and we assured them that we "did care for them." But empty words were not enough, so we talked it over with our workers and Miss Tasker suggested that we consult Dr. A. W. McClennan and Mr. T. C. Wilmott, a retired druggist and devout Christian. Both of these friends readily agreed to begin work at once, and Dr. G. W. Crosby, an eye, ear, nose and throat specialist, soon joined them. In a very short time they had won the hearts and confidence of the people. During the first year 3,142 cases were treated, 43 babies were vaccinated and 242 visits were made to the sick in their homes, 41 being maternity cases. The work so increased that a special clinic for women only had to be established, under the care of Dr. M. S. Hay. Dr. J. Gee also joined the staff, rendering faithful and very valuable service for fully six years, being obliged to leave on account of military duties, and his place is now filled by Dr. A. G. McPhedran.

Mr. T. C. Wilmott's love for the work knew no bounds. For six years he attended faithfully, not only the Free Dispensary, but he also was our Sabbath School Superintendent and every one loved him, especially the children. He was called home to his reward and left behind him the fragrance and sweet aroma of good deeds and noble service for Christ and Israel. He is still affectionately remembered by many, especially by the boys and girls, who think no other Sabbath School Superintendent can be like him. In Mr. Wilmott's will he left a legacy of \$500 to the Mission, which was used in fitting up the Free Dispensary in the new Mission to his memory.

THE WINNIPEG MISSION.

On April 1st, 1910, the Committee sent the writer to Winnipeg, where a month was spent in looking over the ground, visiting the Jews, and weighing the Jewish situation as to the advisability of establishing a Jewish Mission there. He received a cordial reception from the Presbytery and preached to different con-

gregations. A resolution was passed by the Presbytery, expressing the importance and desirability of inaugurating work amongst the 13,000 Jev. of the city immediately, pledging their support and recommending that the work be commenced as soon as a missionary could be secured.

On March 1st, 1911, it was the writer's privilege to accompany the newly appointed missionaries, Mr. and Mrs. Hugo Spitzer, to Winnipeg. After spending a month there, suitable premises



Filling Prescriptions in the Dispensary.

were secured and the work inaugurated. On Friday, March 23rd, the Mission was opened in the presence of a large and representative audience, Prof. Baird presiding. Mr. and Mrs. Spitzer, assisted by a lady missionary and a band of faithful voluntary workers, have done splendid pioneer work and the good Lord has graciously been pleased to bless their labors.

**THE
FOUNDATION
STONE.**

The Teraulay Street premises became far too small and inadequate for the work at Toronto, in fact it became impossible to carry on the work without endangering the health of the workers. No other premises were available, and while we were seeking a way out of the difficulty, the Lord opened the way and the Committee secured the valuable corner of Elm and Elizabeth Streets for \$6,500, and plans were proceeded with for the new building.

On Saturday, September 6th, 1912, in the presence of a large gathering of friends and sympathizers, the venerable Rev. H. M. Parsons, D.D., a life-long friend of Israel, laid the corner-stone. Addresses were delivered by the chairman, Dr. Scott, Sir Mortimer Clark, Dr. James Murray, Principal A. Gandier, Dr. D. McTavish, Dr. R. P. MacKay and the writer. How we watched and counted each brick as the building was in process of erection, we hardly need tell. All the time the building was in progress Jews from all over the city came to see it and our experiences were many: the arguments, the discussions and scenes were varied. In fact, it became a great place for testimony, literally hundreds were brought into the Mission and old prejudices were removed, and some passed from death unto life.

**CHRISTIAN
SYNAGOGUE
DEDICATED.**

Saturday, the 7th of June, 1913, at 3 p.m., amidst great rejoicing, thanksgiving and praise, the "Christian Synagogue" was solemnly dedicated for the preaching of the Gospel to Israel and for the service of Christ. The service was conducted by the Rev. J. McP. Scott, D.D. After the invocation, and praise from Psalm Sel. 74, Rev. Alexander Gilray, D.D., read the Scripture from Isaiah 62, and the Rev. John Somerville, D.D., offered the dedicatory prayer. After a review of the work by the writer, the Rev. Dr. Murdock MacKenzie, Moderator of the General Assembly, gave the dedicatory address. After hymn 309 was sung, addresses were delivered by Rev. Andrew S. Grant, M.D., General Superintendent of Home Missions; Rev. Principal Gandier, D.D., Convener of Foreign Missions; Sir W.

Mortimer Clark, LL.D., and Rev. Mr. Cameron, Moderator of the Toronto Presbytery.

The evening service at 8 p.m. was conducted by Rev. A. B. Winchester. After hymn 463, the Rev. Alexander MacGillivray, D.D., led in prayer. Addresses were delivered by Rev. R. P. MacKay, D.D., Secretary Foreign Mission Board; Mrs. J. J. Steele, President W.F.M.S.; Mrs. J. F. McCurdy, representing the W.H.M.S.; Rev. J. McP. Scott, D.D.; Rev. Prof. A. B. Baird, D.D., of Winnipeg; Mr. Hugo Spitzer and the writer.



Clinic in the Dispensary.

FIRST COMMUNION.

On Sunday morning, June 22nd, 1913, a special Communion service was held within the "Christian Synagogue." The Rev. Murdock MacKenzie, Moderator of the General Assembly, conducted the service, assisted by the Rev. S. B. Rohold. The acting elders were Sir W. Mortimer Clark, Mr. Hamilton Cassels and Mr. Joseph Pickering. There were 114 Hebrew Christians and friends who participated in the service.

**FORMATION
OF HEBREW
CHRISTIAN
CHURCH.**

On July 8th, 1913, the Rev. J. McP. Scott presented a petition to the Presbytery of Toronto, signed by Hebrew Christians, asking permission to organize themselves into a Hebrew Christian congregation. The Presbytery unanimously agreed that the petition be granted, and appointed Rev. J. McP. Scott as interim Moderator and Dr. Bryans, Dr. McLaughlin, Mr. H. E. Irwin and Mr. Joseph Pickering as interim Session, to organize a congregation.

**HEBREW
CHRISTIAN
CONGREGATION
FORMED.**

Thursday evening, July 24th, 1913, will remain a red-letter day with all the friends and workers of the Jewish Mission. It was not only the consummation of five years and five months of unceasing prayerful toil and patience on the part of the missionary and his band of faithful helpers, but it was epoch-making history in the annals of the Presbyterian Church in Canada, which has now the honor of having established the first Hebrew Christian Presbyterian Church in the world. On that night, in accordance with the act of Presbytery, the interim Moderator, the Pastor and the interim Session met and constituted by prayer, and organized the first Hebrew Christian congregation. The auditorium was well filled with Hebrew Christians, Jews and friends, who afterwards proceeded to the Sunday School room, where all the members were officially welcomed by the Moderator, Pastor and members of the Session.

**THE CHRISTIAN
SYNAGOGUE.
WHAT IS IT?**

Now, questions will naturally arise in the minds of some: (1) Have you anything peculiar in your "Christian Synagogue"? (2) Are you advocating what is called the "Messianic Judaism"? (3) Have you created a middle wall of partition? To all these questions we must answer in the negative. The "Christian Synagogue" is the name of the first Hebrew Christian Presbyterian congregation in Canada. The formation of this congregation was the result of the longings, labors and prayers of God's people. It is Presbyterian in form of service, as well as in doctrine. The Christian Synagogue

is open from eight o'clock in the morning until nine o'clock at night every day in the week, excepting Monday, which is the workers' rest day. There is no need to ring a bell or knock at the door, for there is always some one to welcome those who come. The missionaries are accessible to all, at all times, and the "Christian Synagogue" has become to many a resting-place, a door-of-hope, and a place where all things to them have become new; yea, they have found salvation and redemption through the Gospel preached in the Christian Synagogue.



The Hebrew Christian Congregation Organised.

**BOARD OF
HOME
MISSIONS.**

In 1913 the work of the Church was reorganized and some departments of the work were placed under the care of the Board of Home Missions. The work of the Church amongst the Jews went over from the care of the Board of Foreign Missions to the Board of Home Missions.

THE MONTREAL MISSION.

On different occasions the writer was sent to Montreal to bring the cause of Israel before the Presbytery of Montreal, as well as to plead the cause before the different congregations, at the same time visiting the Jewish quarters and investigating conditions. In 1915 a third step was taken in opening up a Mission to the 60,000 Jews in the city of Montreal. The Rev. Elias Newman, who had considerable experience, having worked amongst the Jews in London, England, and the United States, was appointed to take charge of the work. Mr. Newman gave himself to the task with much zeal and energy. After making a thorough survey of the city and the Jewish conditions, premises were secured at 183 Dorchester Street East. Mr. Newman married a consecrated Hebrew Christian, Miss Anna Tractman, a member of the Christian Synagogue. She undoubtedly was in every way a splendid asset to the work, efficiently aiding Mr. Newman in all his labors and efforts to reach the Jewish people of Montreal with the Gospel of Christ. After three years of strenuous and successful labor Mr. and Mrs. Newman left for Chicago, having received a call from the Chicago Hebrew Mission. They left behind them many friends, both amongst the Jews and Christians.

The Committee has appointed Mr. Kerichman, a Hebrew Christian and graduate of McCormick Seminary, to take charge of the work at Montreal.

SERVICES AND RESULTS.

There is no work in the service of Christ which brings the individual laborer so near the Master as this work amongst Israel. We claim to have a message from God, believing with no uncertainty in the effectual operation of God's Divine Spirit, and we bear testimony to its power, for it has changed the lives of many.

It would be idle, if not wrong, to attempt to tabulate and measure results. Statistics may indicate the abundant labor of the workers, but they are no true index of fruitage that abides. Who can tell, or even estimate, the actual spiritual results of 10,610 Gospel meetings that were held in the premises and the 485 open air meetings? Or the result of the discussions and

conversations with all kinds and classes of Jews in the reading room, which was open 1,165 nights? Or at the Night School, which held 1,015 sessions? Who can speak of the actual outcome of the 2,112 clinics at the Free Dispensary, where over 21,000 cases have been treated by our doctors and 18,000 received free medicine, and 6,152 dressings, 252 vaccinations, 120 operations and 181 confinements? This will give some idea of the actual labor of the doctors and their assistants, who give their valuable



The Summer Home.

time, strength and energy gratuitously, in order to enter the hearts of those who suffer, with the message of love.

We can understand something of the labor entailed in paying 40,500 visits to homes, shops, hospitals and other institutions, and something, too, of the sacred ministry in dealing personally with over 40,000 souls, but as to actual summary of results we must be silent. What the result is of the distribution of over

60,000 tracts in Hebrew, Yiddish and English, and 4,000 Yiddish and 1,500 Hebrew New Testaments, no one can tell. God honors His Word. These silent messengers are sent forth, and bear the message of God in the native tongue of the members of the Scattered Nation in our midst. We have no uncertainty as to the effectual operation of the Divine Word, for we have seen the fruit of this power. It has changed the hearts of many. Men dead in sin and to all that belongs to the salvation of their souls are now alive in Christ, living a life of purity and holiness by the Power of His Spirit. It has pleased God to show us some visible fruit of our labors. We have been privileged to listen to the testimony of hundreds of Jews confessing faith in Christ and to witness the baptism of forty-two, adults and children. Many, yea very many, would thus confess Him, were it not for the awful hardship they are called to face, yet they live the changed and Christian life.

GRATITUDE. We gratefully put on record the fact that our missionaries have won the hearts and confidence of hundreds of the Jewish people. Certainly there is not now the bitter opposition that we experienced ten years ago. An appetite has been created for the Word of God. The person of Jesus and His character are no more reviled, but are held in reverence by those Jews who come in contact with the Christian Synagogue. Of course, occasionally there is an outburst and agitation. Personally, we do not wonder—in all the Toronto Synagogues there is not seating capacity for one-fourth of the Jews, and these are far from being filled, except on high festivals. An alarm is raised at the activities of the missionaries, and it is quite natural at such a crisis to seek out some scapegoat, and the missionary comes handy. But in all our experiences, especially in Toronto, all the Jewish agitations never amount to anything. They never come from the people. The agitation, if anything, is carried on in the press, with the usual slandering of the character and motive of the missionaries, accusing them of bribing the little children with candies, and other silly nonsense, calling our supporters “silly old wives,” or “fanatics,” hoping, thus cunningly, to discredit the missionary in the eyes of the Gentile

Christian. This is painful to the missionary, because he sees how Israel has fallen, and a greater compassion is awakened because Israel's deepest needs are made bare.

About four years ago, when we dedicated the Christian Synagogue, the Jews saw the beautiful building, and the visit of the General Assembly, which was then in session at Toronto, made quite a stir. Ordinary agitation failed completely, all threatening and boycotting proved of no avail to get the Jews away from the Mission, because hundreds had learned to love it and trust the missionaries. Their failure was particularly manifested in the open air meetings, when they tried to get the people away from us. They secured a new Rabbi, who started an Anti-Missionary League and secured premises facing our



Taking the Children to the Summer Home.

Mission from the north side. It was organized under very favorable circumstances, as the Rabbi was a young man and had the support of some wealthy orthodox Jews. In a short time he claimed to have over 600 members. These members watched all our movements, and said "In six months the silly Presbyterians will be glad to give the Christian Synagogue away as a present." But what has become of the 600 Anti-Missionary Leaguers? No one can tell. Their premises have long, long ago been given up, and the Rabbi—where is he?

We do not know the house where we are not welcomed, outside of the religious leaders, and even among these we have many a personal friend. Personally, we feel that we have succeeded; that some hundreds of Jews have read, and many are reading, the New Testament, and have learned that it is not a filthy book. This in itself is a great and most desirable achievement; yea, a most hopeful sign, and a blessed point of contact has been established for which we praise God.

**WORKERS
AND
FRIENDS.**

We cannot speak too highly of the services rendered by our consecrated fellow-laborers. The Mission is indebted to a large company of voluntary workers, who, in the unselfish gift of their time and strength, have contributed to the present standing of the "Christian Synagogue." This is particularly true of a large number of ladies, who have given themselves with rare faithfulness to the work amongst the women and children, assisting in the night school and open air work. Of the work of the doctors and their assistants, we cannot adequately express our gratitude. We cannot even attempt to mention the names of those who have borne the heat of the day and the cool of the night, laboring in season and out of season and giving of their very best for the cause of Christ and Israel. Their names are all written in the Lamb's Book of Life.

IN CONCLUSION. In common with all humanity, we have suffered by this terrible war. Twenty-four Hebrew Christians joined the army and, naturally, we miss them greatly. Five have given their lives for their King and country, two leaving behind families, and the loss is great. The Jew himself is greatly affected by this tragedy and to his mind nothing else should be discussed. The British declaration to aid the Jewish people in their national aspirations in Palestine and the appointment of a Royal Commission of leading Jews, which is now doing their work in Palestine, has made the Jewish heart flutter. So we need the grace of God to concentrate all

our energies to our testimony, and be firm in leading all conversations and discussions to the Centre, Hope and Glory of Israel.

Israel, suffering and bleeding, has not changed. The Rock of Ages is still to them a stone of stumbling and a rock of offence. Their stubborn, persistent cry still is: "We will not have this man to reign over us." But there are unmistakable signs of momentous and imminent changes. We recognize no other power that can help Israel, save the all-conquering Cross of Jesus. He is the only One that will ever be able to lead and



Mr. Zeidman and some of the boys.

rule them successfully, and to make this known to them has been our constant endeavor. During the past ten years we have sought by every means possible to reconcile Israel with their Messiah, their only and brightest hope. We turn from the past to the unknown future in perfect confidence that He will continue to bless us.

FINIS.



PAULINE FINKELSTEIN.

Her father, a member of the Christian Synagogue, was killed at Vimy Ridge.

